

VERSOPOLIS TWO

‘She is angry’ & other texts

‘Hun er vred’ & andre tekster

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Translations from the Danish
by Katrine Øgaard Jensen
and Kim Su Rasmussen & Sora Kim-Russell

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is a unique, Europe-wide platform.
It gives emerging European poets
the chance to reach an audience beyond
the boundaries of the language they write in
by translating and publishing their poems
and inviting them to perform at festivals.



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MAJA LEE LANGVAD (born in Seoul in 1980) is a writer, translator, and editor who lives in Copenhagen. She has published several books which are very different both in terms of form and content. Her books explore themes such as transnational adoption, national identity, racism, kinship, food, illness, and the act of writing. She has translated *Fragebogen* (*Questionnaires*) by the Swiss author Max Frisch into Danish and she is currently translating *Baby Precious Always Shines* by the American author Gertrude Stein and her partner Alice B Toklas. Maja Lee Langvad is the co-editor of the Nordic literary magazine *Kritiker*.

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PUBLICATIONS

Find Holger Danske
Finding Holger Dane
Gyldendal, 2006.

Find Holger Danske: Appendix
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Gladiator, 2014.

HUN ER VRED – Et vidnesbyrd om transnational adoption
SHE IS ANGRY – A testimony of transnational adoption
Gladiator, 2014.

Dage med galopperende hjertebanken
Days of Galloping Heart Palpitations
Gyldendal, 2017

Madalfabet (i samarbejde med Kristina Nya Glaffey)
Foodalphabet (in collaboration with Kristina Nya Glaffey)
Basilisk, 2019

[fra *Find Holger Danske: Appendix*]

20 spørgsmål til min biologiske mor

1.
Ville du ønske, at jeg ikke havde opsøgt dig?
2.
I det tilfælde, at jeg flytter tilbage til Danmark:
 - a. Vil du blive skuffet?
 - b. Vil du blive lettet?
3.
Er du skuffet over, at jeg blev bortadopteret til Danmark og ikke til USA, som du altid har troet?
4.
I det tilfælde, at du ikke havde bortadopteret mig: Hvilke konsekvenser forestiller du dig da, at det ville have fået for mine søstre, min far og dig?
5.
Elsker du min biologiske far?
6.
Ville du ønske, at du havde bortadopteret en af mine søstre i stedet for mig? Og hvis ja: Hvem?
7.
Hvis et forældrepar ikke har nogen sønner, er det ifølge traditionel koreansk tankegang kvindens skyld: Synes du, at skylden er berettiget?

[from *Finding Holger Dane: Appendix*]

20 questions for my biological mother

1.
Do you wish I had never contacted you?
2.
If I return to Denmark:
 - a. Will you be disappointed?
 - b. Will you be relieved?
3.
Are you disappointed that I was adopted to Denmark and not the US, as you have always believed?
4.
Should you have not given me up for adoption: What consequences do you imagine it would have had for my sisters, my father, and yourself?
5.
Do you love my biological father?
6.
Do you wish you had given one of my sisters up for adoption instead of me? And if yes: Whom?
7.
According to the traditional Korean mindset, the woman is to blame if a married couple does not conceive any boys: Do you think the blame is just?

8.
Ser du ned på andre kvinder, der har bortadopteret et barn?
Og hvis ja: Synes du, at folk har ret til at se ned på dig?
9.
Hvis du ikke havde været fattig, dengang du bortadopterede mig:
Ville du da have beholdt mig, selvom jeg ikke var dreng?
10.
Har du fortalt mig sandheden om, hvorfor du bortadopterede mig?
11.
I det tilfælde, at du havde beholdt mig: Ville der da have været råd til, at jeg fik en uddannelse?
12.
Hvilke værdier lægger du størst vægt på:
a. Materielle?
b. Kulturelle?
c. Menneskelige?
d. Åndelige?
e. Andre?
13.
Ser du gerne, at jeg hjælper dig økonomisk? Og hvis ja: Hvilket beløb vil efter din mening være passende?
14.
Hvordan forestiller du dig vores relation i fremtiden?
15.
I det tilfælde, at jeg fortalte dig, jeg er lesbisk: Ville du da ikke længere se mig?

8.
Do you look down on other women who have given a child up for adoption? And if yes: Do you think other people have the right to look down on you?
9.
If you had not been poor when you gave me up for adoption: Would you then have kept me, even if I was not a boy?
10.
Have you told me the true reasons for giving me up for adoption?
11.
Should you have kept me: Would there have been enough money for me to get an education?
12.
Which values do you esteem the highest:
a. Material?
b. Cultural?
c. Human?
d. Spiritual?
e. Other?
13.
Would you like me to help you financially? And if yes: What would be an appropriate amount in your opinion?
14.
How do you imagine our relationship in the future?
15.
If I were to tell you I am a lesbian: Would you no longer want to see me?

16.
Tror du nogensinde, at du røber for dine kollegaer, at du har bortadopteret et barn?

17.
Hvis jeg tilfældigvis møder dig sammen med en kollega:
a. Vil du fortælle din kollega, hvem jeg er?
b. Vil du lyve om, hvem jeg er?
c. Vil du lade som om, at du ikke kender mig?

18.
Er der ting, du ikke fortæller mig, fordi der altid er en tolk til stede, når vi kommunikerer? Og hvis ja:
Hvilke ting?

19.
Forventer du, at jeg lærer koreansk?

20.
I det tilfælde, at jeg prioriterer andre ting frem for at lære koreansk (skrive, rejse mm.): Vil du da kunne forstå min prioritering?

16.
Do you think you will ever reveal to your colleagues that you have given a child up for adoption?

17.
If I run into you by accident when you are with a colleague:
a. Will you tell your colleague who I am?
b. Will you lie about who I am?
c. Will you pretend you do not know me?

18.
Do you refrain from telling me certain things because we always communicate with each other through an interpreter? And if yes:
What things?

19.
Do you expect me to learn Korean?

20.
If I choose other things over learning Korean (writing, traveling, etc.): Will you understand my priorities?

[fra HUN ER VRED – Et vidnesbyrd om transnational adoption]

HUN ER VRED over at være en importvare.

Hun er vred over at være en eksportvare.

Hun er vred over, at adoptionsbureauer i såvel afgiver- som modtagerlande tjener penge på transnational adoption.

Hun er vred over at læse i et essay¹ i *Outsiders Within – Writing on Transracial Adoption*,¹ at formidlingen af børn afgivet til transnational adoption indbringer Sydkorea mere end 15 millioner dollars om året.

Hun er vred over, at adoptionsbureauer proaktivt søger efter børn, der kan afgives til adoption. Selvfølgelig skal man hjælpe børn, der befinder sig i en udsat position, men ligefrem at være på udkig efter børn, der kan afgives til adoption, er at gå for langt, synes hun. Hvis man spørger hende, skulle man i højere grad fokusere på at hjælpe forældre til udsatte børn, så man undgår at separere børn fra deres forældre og oprindelige kultur.

Hun er vred over at høre rygter om, at det amerikanske adoptionsbureau Holt International Children's Services er på udkig efter nye markeder, heriblandt Nordkorea, hvorfra de kan rekruttere børn, der kan afgives til adoption. Holt International Children's Services formidler i forvejen adoptioner fra Bulgarien, Kina, Etiopien, Guatemala, Haiti, Indien, Sydkorea, Filippinerne, Rumænien, Thailand, Uganda, Ukraine, USA og Vietnam. Hvis styret i Nordkorea kollapse, vil man også kunne tilføje Nordkorea til listen. Det er vel ikke for meget sagt, at Holt international Children's Services gerne ser, at styret i Nordkorea kollapse, så de kan få adgang til et nyt, stort marked.²

¹ Kim, Jae Ran. 'Scattered Seeds'. *Outsiders Within – Writing on Transracial Adoption*. Jane Jeong Trenka, Julia Chinyere Oparah and Sun Yung Shin (ed.) South End Press, 2006.

² Hübinette, Tobias. 'North Korea and adoption'. *Korean Quarterly* Winter 2002/2003.

[from SHE IS ANGRY – A testimony of transnational adoption]

SHE IS ANGRY about being an import.

She is angry about being an export.

She is angry that adoption agencies in both sending and receiving countries make money off transnational adoption.

She is angry to read in *Outsiders Within – Writing on Transnational Adoption*³ that South Korea brings in more than 15 million dollars annually through the mediation of transnational adoption.

She is angry that adoption agencies proactively seek children who can be given up for adoption. They should, of course, help children out of unsafe environments, but to be on the actual lookout for children who could be given up for adoption is taking it too far, she thinks. In her opinion, there should be a bigger focus on directly helping the parents of vulnerable children, to avoid separating those children from their parents and their original culture.

She is angry to hear a rumour that the American adoption agency Holt International Children's Services is looking for new markets, including North Korea, in which they could find children who might be given up for adoption. Holt International Children's Services already mediates adoptions from Bulgaria, China, Ethiopia, Guatemala, Haiti, India, South Korea, the Philippines, Rumania, Thailand, Uganda, Ukraine, the us, and Vietnam. If the regime in North Korea were to collapse, North Korea could also be added to the list. It's probably safe to assume that the agency would like to see the North Korean regime collapse so they could gain access to a great new market.⁴

³ Kim, Jae Ran. 'Scattered Seeds'. *Outsiders Within – Writing on Transracial Adoption*. Jane Jeong Trenka, Julia Chinyere Oparah and Sun Yung Shin (ed.) South End Press, 2006.

⁴ Hübinette, Tobias. 'North Korea and adoption'. *Korean Quarterly* Winter 2002/2003.

Hun er vred over, at det i dag mere er et spørgsmål om “at finde børn til forældre” end om “at finde forældre til børn”. Det er også derfor, at der er opstået et fænomen som børnehøstere. Adoptionsbureauerne ville ikke behøve at betale nogen for at overtale udsatte forældre til at afgive deres barn til adoption, hvis det ikke var, fordi efterspørgslen på børn er større end udbuddet.

Hun er vred over, at efterspørgslen på børn er større end udbuddet.



HUN ER VRED på sin tolk, fordi hun ikke vil fortælle hende, hvad hendes biologiske familie snakker om. Hun må lade, som om hun er bange for, at den ene af hendes biologiske forældre er alvorligt syg, for at få Kyong Hee til at fortælle, hvad det er, de snakker om.

Hun er vred over at få at vide, at hendes biologiske familie snakker om en ferie, de skal på, hvor hun ikke kan komme med, fordi hendes storesøstre ikke har fortalt deres mænd om hende.

Hun er vred på sine storesøstre, fordi de ikke har fortalt deres mænd om hende. Hun kan ikke lade være med at tage det personligt, selvom hun godt ved, at det ikke er hende, de skammer sig over, men deres forældre, der afgav hende til adoption.

Hun er vred på sine søstre, fordi de har besluttet sig for *aldrig* at fortælle deres mænd om hende.

Hun er vred på sine biologiske forældre, fordi de accepterer hendes søstres beslutning.

Hun er vred på sin biologiske mor, fordi hun har sagt til hende, at det er hende, der må ofre sig, da hun kun er én mod hendes søstre, som er fire.

Hun er vred på sig selv over ikke at ofre sig for sin biologiske familie.

She is angry that adoption these days seems more like a matter of finding children for parents rather than finding parents for children. That's how a phenomenon such as child harvesting emerged. Adoption agencies wouldn't need employees to convince vulnerable parents into giving their child up for adoption if the demand for children didn't exceed the supply.

She is angry that the demand for children exceeds the supply.



SHE IS ANGRY with the interpreter for not communicating what her biological family is discussing. She has to pretend to be worried about one of her biological parents being sick in order to get Kyong Hee to tell her what they're discussing.

She is angry to discover that her biological family is talking about a vacation they're planning, a vacation that cannot include her because her older sisters haven't told their husbands about her.

She is angry with her older sisters for not telling their husbands about her. She can't help but take it personally, even though she knows they're not ashamed of her but of their parents, who gave her up for adoption.

She is angry with her sisters because they've decided to *never* tell their husbands about her.

She is angry with her biological parents for accepting her sisters' decision.

She is angry with her biological mother for telling her to put her sisters' needs above her own; that she's just one against her sisters, and they are four.

She is angry with herself for not putting her biological family's needs above her own.

Hun er vred på sin biologiske familie over ikke at ofre sig for hende.

Hun er vred på sig selv over ikke at have formuleret det som et krav over for sine søstre. I stedet for at lade det være op til dem, hvorvidt de skulle fortælle deres mænd om hende eller ej, skulle hun have krævet af dem, at de fortalte deres mænd om hende. Det ville være i overensstemmelse med koreansk kultur, tænker hun, hvis hun havde formuleret det som et krav.

Hun er vred på den koreanske kultur.

Hun er vred på den amerikanske kultur.

Hun er vred over, at det meste af verden er blevet amerikaniseret.

Hun er vred over, at Sydkorea er blevet amerikaniseret. Hun har svært ved at forestille sig, at der findes et land, som USA har påvirket mere end Sydkorea.

Hun er vred på USA.

Hun er vred på sin biologiske far over at hylde USA. Hun ved godt, at han tilhører en anden generation end hende, en generation, der betragter de amerikanske soldater, der tjente i Koreakrigen, som helte, men ikke desto mindre må hun krumme tæer, når han hylder USA. Det er det samme med koreansk adopterede i USA, siger Andrew, da hun fortæller ham, at hendes far kan finde på at sige "USA no. 1". De, som tilhører den ældre generation af koreansk adopterede i USA, er taknemmelige over at være blevet adopteret, hvorimod han, som tilhører den yngre generation af koreansk adopterede i USA, kæder transnational adoption fra Sydkorea sammen med amerikansk imperialisme.

Hun er vred over amerikansk imperialisme.

Hun er vred over imperialisme.

Hun er vred over eurocentrisme.

She is angry with her biological family for not putting her needs above theirs.

She is angry with herself for not making it a demand. Rather than letting her sisters decide whether or not to tell their husbands, she should have demanded that her sisters tell their husbands about her. It would have been in accordance with Korean culture, she thinks, if she had phrased it as a demand.

She is angry at Korean culture.

She is angry at American culture.

She is angry that most of the world has been Americanized.

She is angry that South Korea has been Americanized. She has a hard time imagining a country that the US has affected more than South Korea.

She is angry at the United States of America.

She is angry with her biological father for praising the US. She's aware that he belongs to a different generation, a generation that sees American soldiers who served in the Korean War as heroes; still, she cringes whenever he applauds the country. It's the same with Korean adoptees in the US, Andrew says, when she tells him that her father says things like 'USA no. 1.' Those who belong to the older generation of Korean adoptees in the US are grateful to have been adopted, whereas he, part of the younger generation of adoptees, thinks of transnational adoption as American imperialism.

She is angry about American imperialism.

She is angry about imperialism.

She is angry about Eurocentrism.

Hun er vred over kolonialisme.

Hun er vred over, at transnational adoption er en moderne form for kolonialisme.

Hun er vred på sig selv over, at hun betragter transnational adoption som en moderne form for kolonialisme. Det kan godt være, at det i langt de fleste tilfælde er børn af farvede forældre, som er blevet adopteret af hvide vesterlændinge, men derfra og så til at sige, at transnational adoption er en moderne form for kolonialisme, er der alligevel et stykke vej.

Hun er vred på sig selv over, at hun ikke betragter transnational adoption som en moderne form for kolonialisme. Transnational adoption hviler på en kolonial fortid, om man vil det eller ej. Det er ud fra samme overbevisning, man adopterer, som den europæerne var styret af, da de koloniserede store dele af verden i det 16. århundrede. Dengang mente europæerne at vide, hvad der var bedst for den indfødte befolkning, i dag mener man at vide, hvad der er bedst for børn født i ikke-vestlige lande.⁵

Hun er vred på dem, der mener at vide, hvad der er bedst for børn født i ikke-vestlige lande.

Hun er vred på sin adoptivmor, fordi hun mente at vide, hvad der var bedst for hende. Hvordan kan hun andet end betragte sin adoptivmor som en koloniasator? Hun bryder sig ikke længere om at følges nogen steder hen med sin adoptivmor, når hun er i Danmark. At gå ved siden af sin adoptivmor er kun med til at understrege, at hun er blevet koloniseret. Når de går sammen på gaden, er det tydeligt for alle og enhver, at de er en adoptivfamilie. Magtforholdet er ikke til at tage fejl af.

5 Berg, Jacques. 'Adoption er moderne kolonialisme'. *Information*, August 2, 2012.

She is angry about colonialism.

She is angry about transnational adoption being a modern form of colonialism.

She is angry with herself for considering transnational adoption to be a modern form of colonialism. Just because white Westerners adopt children of non-white parents in a vast majority of cases, that doesn't automatically make transnational adoption a modern form of colonialism.

She is angry with herself for not considering transnational adoption to be a modern form of colonialism. Like it or not, transnational adoption rests on a colonial past. People's reasons for adopting are rooted in the same beliefs that led Europeans to colonize large parts of the world in the 16th century. Back then, Europeans thought they knew what was best for the native population; today, Europeans think they know what is best for children born in Non-Western countries.⁶

She is angry with those who think they know what's best for children born in non-Western countries.

She is angry with her adoptive mother for assuming she knew what was best for her. How could she not see her adoptive mother as a colonizer? She no longer feels comfortable following her adoptive mother around in Denmark. Walking next to her adoptive mother only emphasizes the fact that she has been colonized. When they walk together on the street, it's apparent to everyone that she was adopted by her mother. The balance of power is unmistakable.

6 Berg, Jacques. 'Adoption er moderne kolonialisme'. *Information*, August 2, 2012.

Hun er vred på sig selv over at betragte sin adoptivmor som en kolonisateur.

Hun er vred på sig selv over at betragte sig selv som en, der er blevet koloniseret.

Hun er vred over at være blevet koloniseret. Det kan godt være, at hun har haft bedre uddannelsesmuligheder i Danmark, end hun ville have fået, hvis hun var vokset op i Sydkorea, men til gengæld ville hun ikke være blevet koloniseret. Ikke sådan at forstå, at hun hellere ville være vokset op i Sydkorea, det er i det hele taget spild af tid at gå og ærgre sig over, at man ikke voksede op i et andet land, men det er mere for at sige, at man betaler en høj pris som koreansk adopteret. I sit oplæg "Hvad er dansk racisme?" skriver litterat og idéhistoriker Kim Su Rasmussen: "Den psykologiske og eksistentielle effekt er, at den koloniserede kommer til at betragte sig selv som 'anden'. Denne erfaring af sig selv som 'anden', hvor den koloniserede både ser sig selv og erfarer sig selv sådan som kolonimagten opfatter den koloniserede, beskriver Fanon⁷ som en 'kulturel fremmedgørelse'." Kim Su Rasmussen skriver endvidere: "Den koloniserede er ifølge Fanon konfronteret med valget mellem en absolut identifikation med kolonimagten, eller omvendt en fuldstændig afvisning i forsøget på at gennemføre en omfattende proces, der bedst kan beskrives med udtrykket *to go native*." Hun er ærligt talt i tvivl, om det er muligt for hende at *go native* for nu at bruge Fanons udtryk. Om det er muligt for hende at blive koreansk-koreansk, hvad det så end indebærer. Det er ikke sikkert, at det skal tages så bogstaveligt, siger Andrew, da hun fortæller ham om begrebet *to go native*. Det kan være, at det er nok, at du er flyttet til Sydkorea, siger han.

7 Frantz Fanon (1925-61) var forfatter, psykiater, revolutionær og politisk teoretiker. Han har bl.a. skrevet bogen *Fordømte her på jorden* (*Les damnés de la terre*), hvor han retter en skarp kritik af den europæiske kolonialisme. Hans forfatterskab har været en væsentlig inspirationskilde for nationale befrielsesbevægelser i Afrika, Asien og USA.

She is angry with herself for thinking of her adoptive mother as a colonizer.

She is angry with herself for thinking that she's been colonized.

She is angry that she's been colonized. It may be true that she grew up with better educational opportunities in Denmark than she would have had in South Korea, but at least she wouldn't have been colonized. This is not to say that she'd rather have grown up in South Korea—it is, generally speaking, a waste of time to walk around regretting not having grown up in another country—but being a Korean adoptee does come at a high price. In his discussion paper, "What Is Danish Racism?", Kim Su Rasmussen, a scholar of philosophy and cultural studies, writes: "The psychological and existential effect is that the colonized individual will eventually consider themselves as an 'other.' This experiencing of oneself as an 'other' – where the colonized individual both views themselves and experiences themselves the same way the colonial power perceives the colonized individual – is what Fanon⁸ describes as 'cultural alienation.'" Kim Su Rasmussen continues: "The colonized person is, according to Fanon, confronted with a choice between identifying completely with the colonial power and rejecting it altogether, in an attempt to complete an extensive process best conveyed by the expression *to go native*." In all honesty, she wonders whether it's even possible for her to, in Fanon's words, *go native*; whether it's possible for her to become Korean-Korean, whatever that means. Maybe it's not meant to be taken that literally, Andrew says when she tells him about the concept of *going native*. Maybe just moving to South Korea is enough, he says.

8 Frantz Fanon (1925-61) was an author, psychiatrist, political theorist, and activist. In one of his books, *The Wretched of the Earth* (*Les Damnés de la Terre*), he levels sharp criticism against European colonialism. His writings have inspired civil national liberation movements in Africa, Asia, and the US.

Hun er vred på dem, der tror, at hun ikke føler sig godt tilpas i Danmark, siden hun er flyttet til Sydkorea. At være flyttet til Sydkorea handler for hende om at forstå sin egen historie og dermed også Sydkoreas historie. Om overhovedet at få adgang til sin egen historie.

Hun er vred på sig selv over at have troet, at koreansk adopterede, der flyttede til Sydkorea, ikke følte sig godt tilpas i deres adoptivland. Der er mange grunde til, at koreansk adopterede remigrerer, forklarer adoptionsforsker Lene Myong, da de taler sammen over Skype. Det har ikke nødvendigvis noget at gøre med deres tilhørsforhold til deres adoptivland. Nogle af de koreansk adopterede, der er vokset op i USA, og som taler flydende engelsk, har bedre jobmuligheder i Sydkorea end i USA, siger hun. For hende er det interessant, hvordan remigrationen gør op med forestillingen om, at transnational adoption er en bevægelse fra et land til et andet, det vil sige fra afgiverlandet til modtagerlandet. Når koreansk adopterede vælger at flytte til Sydkorea, siger hun, åbner det op for en forståelse af transnational adoption som en bevægelse, der ikke nødvendigvis er afsluttet, når man ankommer til sit adoptivland.

Hun er vred over, at hun ikke føler sig godt tilpas i sit adoptivland.

Hun er vred over, at hun ikke føler sig godt tilpas i sit oprindelsesland. Det vil sige, på nogle måder føler hun sig godt tilpas i Sydkorea, og på andre måder føler hun sig godt tilpas i Danmark. Når det gælder naturen, føler hun sig bedre tilpas i Sydkorea end i Danmark. Det er, som om bjergene passer bedre til hendes temperament end det flade, danske landskab. I Sydkorea har hun den samme fornemmelse af at forsvinde i landskabet, som dengang hun var i Grønland. At forsvinde i noget, som er større end hende selv.

She is angry at anyone who thinks she moved to South Korea because she wasn't comfortable enough in Denmark. Her moving to South Korea is about understanding her own history and, by extension, South Korea's history; about having any access at all to a history that is hers.

She is angry with herself for assuming that Korean adoptees moved to South Korea because they weren't comfortable enough in their adoptive countries. Korean adoptees remigrate for many reasons, adoption researcher Lene Myong explains to her over a Skype call, and those reasons don't necessarily have anything to do with their sense of belonging in their adoptive countries. She says that some Korean adoptees who grew up in the US, and who are fluent in English, have more job opportunities in South Korea than in the States. She finds it interesting how remigration breaks with the idea that transnational adoption is a movement from one country to another—from the sending country to the receiving country. When Korean adoptees choose to move to South Korea, it paves the way for transnational adoption to be understood as a migration that isn't necessarily completed when someone arrives at their adoptive country.

She is angry that she doesn't feel comfortable in her adoptive country.

She is angry that she doesn't feel comfortable in her country of origin. Although, to be fair, in some ways she does feel more comfortable in South Korea, and in other ways she feels more comfortable in Denmark. For instance, she feels more at home in the South Korean landscape than in the Danish; somehow, the mountains seem better suited for her temperament than the flat, Danish countryside. In South Korea, she has a feeling of disappearing into the landscape, something she hadn't felt since that time in Greenland. Of disappearing into something greater than herself.

Dette er Danskerloven:

1. Du skal ikke tro, at du er dansker, fordi du er født i Danmark.
2. Du skal ikke tro, at du er dansker, fordi du snakker flydende dansk.
3. Du skal ikke tro, at du er dansker, fordi du er dansk statsborger.
4. Du skal ikke tro, at du er dansker, fordi du bor i Danmark.
5. Du skal ikke tro, at du er dansker, fordi du respekterer de danske love.
6. Du skal ikke tro, at du er dansker, fordi dine bedsteforældre tror det.
7. Du skal ikke tro, at du er dansker, fordi du hejser Dannebrog i din have.
8. Du skal ikke tro, at du er dansker, fordi du kalder nogle for nydanskere.
9. Du skal ikke tro, at du er dansker, fordi du vil dø for Danmark.
10. Du skal ikke tro, at du er dansker, fordi du føler dig dansk.

This is the Danelaw:*

1. Do not think you are a Dane because you were born in Denmark.
2. Do not think you are a Dane because you speak fluent Danish.
3. Do not think you are a Dane because you are a Danish citizen.
4. Do not think you are a Dane because you live in Denmark.
5. Do not think you are a Dane because you respect the laws of Denmark.
6. Do not think you are a Dane because your grandparents think you are.
7. Do not think you are a Dane because you fly the Danish flag in your garden.
8. Do not think you are a Dane because you call some people New Danes.
9. Do not think you are a Dane because you would die for Denmark.
10. Do not think you are a Dane because you feel Danish.

*The 'Danelaw' refers to the Jante Law which is a commonly used expression in Scandinavia. The Jante Law was invented by the Danish-Norwegian author Aksel Sandemose. In his novel *A Fugitive Crosses his Tracks* (1933) he states ten commandments that describe the Scandinavian smalltown mentality where everyone tries to keep each other down. Those who stand out from the crowd are treated with suspicion and coldness.